HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

The Christian News-Letter

Edited by
J. H. OLDHAM

No. 72 March 12th, 1941

DEAR MEMBER,

While we await the impending full collision between the piled-up armaments of Germany and Britain, we must not forget in our thoughts and prayers the quiet, less spectacular but none the less real, struggle between the forces of life and death that is going on all the time behind the scenes in Europe. From various sources information trickles through about the Churches on that continent, and while the news is scanty it gives us at least a glimpse of what is happening. With immense courage men and women are facing trials and difficulties which a strong effort of imagination on the part of Christians in this country is needed to grasp. With the utmost persistence and subtlety measures are being taken by the authorities, the aim of which is to make it impossible for a man to be a Christian. The policy in the Nazi-controlled countries is outwardly less violent than in those under Soviet rule, but not less deliberate. Christianity is recognised to be a fatal obstacle to Nazi aims, and has consequently to be rendered impotent. Youth has the key of the future and therefore Christian youth organisations in particular are suppressed. All over Europe the lights which have guided men in the past and give to human life its worth and dignity are being put out, so far as it is in the power of men to achieve it ; and, if the flame of Christian faith and hope is none the less kept alive, it is by the heroism and patient endurance of men and women who are willing to suffer for their faith. Added to the physical suffering of millions on the continent through shortage of food and other necessaries of life is the no less terrible suffering of having to submit to foreign rule and to endure assaults on the values that give a meaning to life.

FRANCE

In occupied France, Christian youth organisations have been forbidden to carry on their activities. There is as yet little interference with the Protestant parishes and congregations ; pastors have remained at their post even in some of what are known in this country as the " invasion ports."

In the unoccupied zone the Protestant Churches are seeking to collaborate with the Vichy Government. As was reported recently in the press, M. Marc Boegner, the highly esteemed President of the French Federation of Protestant Churches, widely known in Christian circles outside France, and a leading member of the Provisional Committee of the World Council of Churches, has been offered and has accepted a place in Marshal Pétain's National Council. Alive to the opportunity, the Christian youth organisations are taking an active part in working out the plans for the new national youth organisation ; but they face the uncertainty whether they may not be asked to accept obligations to which as Christians they cannot agree. With great courage a number of the pastors have declared themselves opposed to anti-Semitic activities, and have given strong support to relief measures in aid of non-Aryan refugees from Germany in internment camps in southern France.

HOLLAND AND SCANDINAVIA

From Holland comes evidence of a new vigour in the life of the Church. Fresh activities have sprung into life. The courageous message issued by the Dutch Churches last October has already been mentioned in the News-Letter. It reminds members of the Church that spiritual independence is part of the historical Christian heritage of Holland and urges them to vindicate it in spite of being outwardly compelled to submit to alien rule. The common danger and the common needs are drawing the Churches together in closer collaboration and breaking down the walls of division which have weakened Dutch Protestantism in the past. As elsewhere, the German authorities are lending their support to elements which are willing to side with the invaders, and allowing armed bands of Dutch Nazis to terrorise the population. Hundreds of leading citizens, including several pastors and prominent Christian laymen have been sent to concentration camps in Germany or imprisoned in Holland. In one of the concentration camps there are several circles meeting regularly for the study of the Bible.

An account of the situation in Norway was given in last week's News-Letter. Conditions in Denmark appear to be rather more favourable. The administration remains in the hands of the pre-war government and there is as yet no strong Danish Nazi party, though there are fears that the situation may develop unfavourably.

Both Sweden and Finland, largely isolated from the rest of the world, have to face a double menace—from the side of Russia and from the side of Germany. In Finland the fear of a fresh attack by Russia is leading the people to look to Germany for help. This attitude is reflected in the life of the Church. There is a strong desire not only to maintain close contact with the other Scandinavian Churches but also to strengthen the ties with the Church in Germany. A German-Finnish Luther Association has been formed. The Church in Sweden faces a similar dilemma. As is natural in the circumstances, there are diverse and opposed currents at work. The desire to conserve national freedom and independence is powerful, but there are those who can see no practicable alternative to the acceptance of Hitler's " new order " as an unalterable fact. The strongest spiritual force in Sweden at present appears to be the " Movement of Preparation for Spiritual Defence." It attempts to reach Christian laymen in the various parishes and form them into groups which will prepare themselves to meet the spiritual crisis and to combat anti-Christian tendencies in thought and action.

CHRISTIANITY AND NATIONALISM

In all the countries that have been mentioned a fundamental problem is emerging for Christian thought and decision. It is the relation of Christianity to the national spirit. In Denmark there is a notable revival of interest in the teachings of Bishop Grundtvig, the outstanding figure in Danish education in the nineteenth century. This has led to a difference of opinion among Danish Christians. Some of the Church leaders are taking an active part in the movement of national revival and seeking to influence it in a religious direction, while others see in the movement a danger of secularisation of the Church and of the subordination of specifically Christian activities to other interests. Similarly in Holland, where the outward connection between Christianity and politics has in the past been unusually close, there is much active discussion of the relation between Christian and national purposes. In Sweden also external dangers are fixing men's thoughts on the national past and awakening a sense of national duty. The problem of nationalism, which is the fundamental challenge to Christianity in the world today, assumes diverse forms in different countries. The experience of the Churches of the invaded territories in Europe in dealing with it will have much to contribute to the common Christian understanding of the irremovable tension between the truth and priceless educational values of nationality and the deadly evil of national pride, exclusiveness and aggression.

THE CHURCH IN GERMANY

In Germany the conflict between the Churches and the Nazi government assumes for the present a less open form ; neither side is disposed in time of war to press matters too far. But the pressure of the Party against Christian activities is in no way diminished. There is steady resistance to this pressure on the part of individuals but there are no centres of organised resistance. A spirit of weariness and of despair about the future is reported to be on the increase. An encouraging feature of the Church situation in Germany is the undiminished desire in many circles for fellowship with Christians in other lands.

THE BALTIC COUNTRIES, POLAND AND BESSARABIA

The most severe sufferings of the Christian Churches in Europe are in the Baltic countries. A systematic attempt is being made to reduce the Church to a position similar to that in Russia. The process is gradual and it is reported that in Latvia the Churches were full on Christmas day. But all financial help to the Church has been withdrawn and the theological faculties have been closed. In Lithuania the removal of the seat of Government from Kovno to Vilna was made the occasion of closing twelve Catholic Churches and the Orthodox Monastery of the Holy Spirit. The Catholic College at Vilna has been handed over to the Godless Movement as its headquarters.

A similar ruthless campaign against the Church is being carried on in the Soviet-occupied areas of Bessarabia and Poland, but it is reported that the Godless Movement, with its slogan " Religion makes the people stupid " is meeting with a determined resistance. In spite of the seizure of all Church property and the turning of the cathedral of Kishinev, formerly the centre of Orthodox Church life in Bessarabia, into a Community House, services are still being held in remaining churches. There has even been a revival of Christian life, since many members of the Red Army are believers and are turning to the clergy. In Soviet-occupied Poland much publicity is being given in the press to the successes of the Godless Movement. Three hundred churches and sixty-two synagogues have been closed, and more than three thousand priests and pastors of different confessions have been dismissed. These " successes," however, are stated not to be enough since there are still hundreds of thousands of people who believe in God and continue to go to Church.

THE CHURCHES AND EVACUATION

It is a question of moment what part the Churches are playing, and will play, in the social transformations that are taking place in the life of our country. A survey entitled *Evacuation and the Churches*,[1] which is a succinct and ably written document, deserves a wide circulation.

The report recognizes both the inevitability and the merits of the Government evacuation scheme. It draws attention to the importance of the contribution which the Church, and the Church alone, could have made to the solution of many of the problems and regrets that for various reasons full advantage was not taken of this. The significance of the family as the fundamental social unit received too little attention. Every scheme of evacuation must be disruptive of family life, but if the significance of the family had been appreciated, steps would have been taken to enlist the help of the Churches as agencies in intimate touch with the homes of the people. The following passage deserves quotation :

" Both for parents and children, problems of the truncated family are notably diminished in intensity where the family is recognised as being organic to a larger social community. In particular, children who have been accustomed from their earliest years to take their part in the life of a Christian congregation, though they do not feel less acutely than others separation

[1]The survey was carried out by a Committee of the Commission of the Churches on International Friendship and Social Responsibility and the report is published by the Student Christian Movement Press. 1s.

from their parents, have some sustaining sense of the great family of God to which they belong wherever they may be. The recognition of God as the universal Father gives unity and continuity to human experience as nothing else does, and thus provides the surest of all safeguards against psychological maladies."

In actual fact the Churches took an active share in grappling with the multitude of unforeseen problems which arose. There is evidence of much devoted service, ingenuity and perseverance in face of all kinds of difficulties, but also of failure in some quarters. It is estimated that about two-thirds of the clergy rose in greater or less degree to the occasion. As large a proportion as a third seemed not to recognise the opportunity and did practically nothing to meet the needs of the evacuated children.

One of the most striking facts brought out in the report is the absence of co-operation locally between the different Churches in dealing with the emergency. Out of more than 200 replies to a question on this subject at least half gave a definite and uncompromising negative ; others ignored this particular question or gave an indefinite reply. The evidence reveals a most unsatisfactory state of affairs. Without a radical reform in this matter the Churches cannot hope to grapple successfully with the vast social tasks confronting them. The lack of adequate local machinery for co-operation applies not only to the Churches but to the voluntary agencies as a whole. In the provision of machinery for co-operation the Churches are much further advanced in their missionary work overseas than in their work at home. If the Churches and the voluntary agencies concerned with social welfare are to make their largest contribution to social reconstruction, it is essential that, as the report urges, there should be in every community of considerable size some body which will draw together for common planning and action all the relevant voluntary agencies and through which the local Government authorities can effectively co-operate with the voluntary bodies as a whole. Here is a field in which action is urgently called for. There must be many readers of the Christian News-Letter who could take a vigorous initiative in their own areas.

THE TWO NEXT ISSUES

In order that I may have a short break in writing the News-Letter, the Rev. A. R. Vidler, the Warden of St. Deiniol's Library, Hawarden, and Editor of *Theology*, who has been closely associated with the News-Letter from the beginning, has generously undertaken responsibility for the next two issues.

Yours sincerely,

J. H. Oldham

Bound Volumes—Volume I rebinding, Volume II (Nos. 27-52), bound in green cloth with gold lettering and index. 8s. 6d. post free.

Folders—Black rexine with " C.N.-L." in gold, to hold 26 Letters and Supplements. 2s. post free.

Subscriptions—The rate of subscriptions to the News-Letter is 12s. 6d. ($3.0 in U.S.A. and Canada) for one year, and 6s. 6d. ($1.50 in U.S.A. and Canada) for six months, and 3s. 6d. for three months. Back numbers—4d. each, 1s. 2d. for 6, 1s. 11d. for 12 copies post free.

All communications and subscriptions should be sent to—

THE CHRISTIAN NEWS-LETTER, ARLOSH HALL, MANSFIELD ROAD, OXFORD.

Published by Dr. J. H. Oldham for the Council on the Christian Faith and the Common Life and printed by the Kemp Hall Press, Ltd., in the City of Oxford.

THE CHRISTIAN NEWS-LETTER

MARCH 12TH 1941

HOLBROOK LIBRARY PACIFIC SCHOOL OF RELIGION

Supplement to C.N.-L. No. 72

CHRISTIANITY AND MANHOOD

The question of Christian education is to the fore. The statement recently issued from Lambeth Palace, prepared after consultation with diocesan bishops and claiming the full agreement of leaders of the Free Churches, maintained the following thesis: We are fighting in this war to maintain those elements in human civilisation and in our national tradition which owe their origin to Christian faith; there is widespread and profound ignorance of that faith; there is, therefore, an urgent need to strengthen our foundations by securing that effective Christian education should be given in all schools to the future citizens of this country.

Taken seriously, what is set forth here is a task of stupendous proportions. The document rightly states that what is involved is much more than "religious instruction." But after making this assertion it puts forward proposals which relate exclusively to the impartation of religious knowledge.

Agreement with the positive recommendations of the Lambeth pronouncement will here be taken for granted. The education of the nation ought to include a knowledge of Christian facts, history and doctrines, and this knowledge must be imparted efficiently by competent persons. Let us direct our energies to achieving these desirable ends. But let us not make the mistake of supposing that we have thereby fulfilled our Christian duty to the youth of the nation. Bring people together, we are apt to say, to formulate an agreed syllabus, get it approved, find teachers willing to teach it, and we can then go home with a comfortable sense of duty done. But when these things have been achieved, the real problems remain. Till they have been tackled also, the function of the Church is seen all out of focus.

THE TWOFOLD TASK

The comprehensive aim of the wider task of Christian education, envisaged but not discussed in the Lambeth pronouncement, is to help the members of each new generation to live in right relations to God, to their fellow-men and to nature and the world of things. This aim has to be fulfilled in a number of particular tasks, and when we think of what can be done in a national system of education to realise this ultimate Christian aim, a vital distinction must be in our minds from the start. The Christian concern with national education is not a single but a double one. The two aspects need to be distinguished more clearly than is commonly done.

There is a strictly educational task of training the bodies, minds and characters of the pupils, which in itself lies outside the specifically religious sphere, and the first concern of Christians is that this job, like any other technical job, be well and properly done in accordance with its own distinctive principles, laws and methods. Secondly, since pupils have not only bodies, minds and characters that need training but are also persons, the ultimate meaning of whose life is found in doing the will of God, we are concerned that the educational process should, so far as the conditions of a very partially Christian society permit, be impregnated with Christian values and directed to Christian ends. If we confuse these two different purposes, we shall fail to achieve either successfully.

The distinction is not merely an important practical one; it has deep roots in Christian theology. A truth which Baron von Hügel, perhaps more than anyone else, strove to bring home to his generation was that religion is at once everything and *not* everything; that for the man who truly believes in God, God is the Ruler of his whole life and the sole Determiner of all his activities, but that this same God has created a world with a variety of spheres and levels, separate and distinct from the specifically religious sphere, with their own proper and distinctive aims, laws, principles and methods.

HUMAN AND CHRISTIAN

We accept this without question in the physical sphere. The Christian who is an engineer fulfils his Christian duty in producing a good machine or building a good bridge. There are no specifically Christian laws of mechanics; the Christian engineer serves

God by faithfully obeying the laws of mechanics which are equally valid for saints and for sinners. Similarly because medical science has its own validity, we call to our bedside the skilled doctor in preference to the pious doctor.

What is far less clearly understood as yet is that this realm of the natural extends far beyond the physical realm and includes large areas of the life of man both as an individual and in his social relations. There are many desirable human qualities which are the product of the natural and social environment apart from any conscious religious response. No one who has enjoyed the friendship of men of other races can doubt that many of the finest traits of human character can exist independently of any specifically Christian influence.

It is of course true that in a country which has been partly Christianised the whole web of tradition and social custom is shot through with Christian impulses and impregnated with values which have a Christian inspiration. It is also very doubtful whether the sense of moral obligation can be explained without an ultimate reference to the will of God. But it is none the less true that a large part of the *content* of morality is derived from the aims and activities of secular society and from the customary relations between its members.

My plea is that we shall never understand rightly our specifically religious task until we have demarcated clearly in our minds this sphere of the human and recognised that, just as much as the realm of physical nature, it has its rightful place in the world God has created, distinct from the sphere of religion. What scientific methods and educational insight and experience can achieve in the formation of character must be acknowledged as fully as in the care of the human body—not grudgingly as though the secular were appropriating a province of religion but for the religious reason that we reverently accept the world as God has made it.

Just as truly as the doctor fulfils his Christian duty in being a good doctor, is it the *first* task of a Christian educator to be a *good* educator, in the sense that he makes the fullest use of all the human skill, human experience and human wisdom within his reach. There is no easy escape in recourse to moral and religious exhortation from the discipline of mastering the scientific techniques and of laboriously acquiring the wisdom which are essential for an education possessing its proper human excellencies. Instead of attaching the label " Christian," as we constantly do, to desirable human qualities, because they are ingredients in—indeed, the necessary substratum of—a strong Christian character, I believe we ought to pursue the opposite course. We shall understand our Christian task in education only when we have got rid of all self-deception and sloppiness of thought and freely assign to the sphere of the human everything that rightly belongs to it. We must clearly recognize and acknowledge nature as nature, and man as man, in order that we may understand the fundamental distinction of God from both.

An illustration from another sphere may help to make the point clear. Reference was made in last week's News-Letter to the view of Karl Barth that the proper task of the State is to maintain outward harmony, freedom and justice. The will of God—of the God revealed in Christ—has to be done in the political sphere. But this sphere is distinct from the sphere of the Church, and the test is not whether the State is in some vague sense " Christian," but whether the secular job given to it by God is being rightly performed. Similarly, the human and secular processes, with which the greater part of education in the school has to do, constitute a sphere, distinct from the sphere of the Church, in which God's will has to be done by the scrupulous observance of the purposes, laws and methods belonging to that sphere.

The relation of Christian faith to this natural basis and setting of human life is, as has been said, a twofold one. In the first place, it is in the light of the Christian revelation that we see clearly what the human truly is. Some educational processes and practices are in accord with the Christian understanding of the ends of human life, while others are contrary to it. There is, therefore, always a place for a specifically Christian judgment of what education is aiming at and effecting in the natural and human sphere.

But, secondly, besides this Christian illumination of the meaning of the human in its own sphere, Christianity is a challenge to the whole assumptions of this natural life. No education is Christian which does not at the right time and in the right way confront human beings with the ultimate issues and decisions of life as these meet us in Christ. To this fundamental Christian challenge we shall return later.

The Contribution of Gordonstoun

It is in this setting that the ideas which underlie the educational programme of Gordonstoun School and of the County Badge Movement (the name of which

unfortunately conveys to many minds a quite mistaken idea of what is intended) seem to me of exceptional interest. They embody a doctrine of what good education is and also a doctrine of the relation between what is human and what is specifically Christian. The account of these ideas which follows is based on an address recently given by Mr. Kurt Hahn, the headmaster of Gordonstoun, in Liverpool Cathedral and privately printed. The passages in quotation marks are in his own words.

The basal conviction which underlies the programme is that our present civilisation is diseased and that the supreme task of education is to heal the wounds which that civilisation inflicts. Under the conditions of modern life few boys pass through adolescence without a loss of strength. Irreparable injury is done to the human material on which society depends, and to prevent and repair this injury is the first responsibility of educators.

" The sapping of human strength is a disaster. I am convinced that this disaster overtakes the majority of adolescents. Let us begin by asking how did they compare with the promise of their nursery? The product of the good nursery is unsurpassed in human strength. There is a quickened sense of justice, there is delight in truth. There is a power of sympathy that has the strength of a primitive instinct. There is an untiring spirit of enterprise. There is perseverance and alertness in their curiosity. Then so often during puberty all this stops together. There is no doubt the normal adolescent is easily unbalanced. They are never far from frustration and disillusionment.

" What is the cure? Training in resilience, speed and endurance, in enterprise and adventure; in struggling against odds to achieve, labouring with care, precision and patience to master projects of art, skill or study. All this training can preserve and in many cases restore the strength, we can even say the beauty, of childhood, thereby empowering the young not only to receive the Christian inspiration but to remain loyal to it amid many temptations: to fear and not to falter, to feel the lure of the moment and to remain steadfast, to be weary and to persist, to doubt and not to lose heart."

If the disease of civilisation is to be healed, there must be a plan of life for boys and girls both at work and at school which will release a measure of their time and strength for the training of qualities that have hitherto been neglected. What are those qualities? They are the qualities of the Watchman as described in a Manual issued by the Board of Trade in connection with life-saving. They include conscientiousness, a high sense of responsibility, power of observation, initiative, resource, alertness, vigilance, tact and imagination.

" Now almost none of these qualities can develop except on the basis of vital health. They must be kindled in any dispirited youth by the challenge of emergencies, only to be extinguished again. What can sustain them? A willing body and a nervous system lively, but not brittle. We have to face this reality: such human strength is not harvested except from habits of training and enterprise for which amid our diseased civilisation there is no room either in the life of the working or learning youth.

" Is it then possible to preserve the strength of childhood unbroken and undiluted into adult life? It is: provided you protect adolescence by non-poisonous passions.

" The mysterious and elusive varieties of health-giving passions may be grouped under three heads—(1) the love of enterprise; (2) the love of aloneness ; (3) the love of skill. Our civilisation no longer engenders the habits of life from which the three loves are gleaned.

"Love of enterprise demands a willing body; the sloth of modern adolescence has frequently set in before puberty begins. The motor car provides unearned speed, the cinema unearned thrills. The love of aloneness cannot grow up amid the confusing turmoil of incoherent sights and sounds. Neither the love of man nor the love of God can take deep root in a child that does not know aloneness. As regards the love of skill the implanter must be under no illusion about the reluctance of the soil which is to receive the seed. The modern boy and girl have an impetuous lust for quick results. A job of skill demands victorious patience. The young of to-day hate protracted and painful effort. A love of slap-dash has grown up and found a philosophy behind which to entrench itself: it is the genius of the English race to " muddle through," so before the war many a young muddler in his inmost heart believed he contributed to the genius of his race. This, then, is the antidote against a poisonous civilisation. The plan of life for adolescence at school and out of school, should give a place of importance to activities meant to stir and sustain the love of skill, the love of enterprise, and the love of aloneness."

Neutral but not Indifferent

This brings us to our second question. How is this programme of education related

to specifically Christian aims? Mr. Hahn's answer is clear and emphatic, and for that reason a stimulus to clear thinking. The educational programme is *neutral* in regard to religion. This is not to say that it is indifferent to religion. The Christian inspiration of the whole enterprise is freely acknowledged. The Chapel services have an important place in the life of Gordonstoun. But the educational programme as such is concerned with the development of aptitudes and qualities which belong to the natural and human sphere. It remains deliberately in the ante-chamber of religion and does not as an educational programme attempt to enter the sanctuary. Its service to religion is to prepare the ground by the removal of obstacles. "We cannot deny that the Watchman's virtues are demanded also by Hitler. They are neither heathen nor Christian: they may be used for good or evil, but it is vital that Christians should not lack them." These words recall those of Karl Barth quoted in last week's News-Letter: "The world needs men, and it would be sad if it were just the Christians who did not wish to be men."

There could not be a more searching challenge. Is the Church going to say, "Because these qualities are neutral, they are outside our province. We shall give ourselves to our proper concern of religious knowledge?" Much that is being written just now would seem to imply that attitude. Such an attitude would be a disaster. Isolated from life, religious knowledge loses all importance. A concern for religious knowledge becomes significant only when it is matched with a passionate concern that the whole man, including qualities that are religiously neutral, should grow to his full human stature.

God is the God of nature as well as of spirit. It is our task as Christians to see that His handiwork is not ruined or maimed. If the human is denied its right and truth, the spiritual must also suffer. The love of Christ compels us to care for the plight of adolescence. Moreover, there is deadly war today between the forces of darkness and light. In this life and death struggle shall it be left to the rulers of this world to see to it that their followers possess initiative, resourcefulness, human strength, courage, and the spirit of adventure? Or shall it be the passionate concern of Christians that these qualities are present also in the Christian army? And for that reason will they put their whole strength behind a movement which seeks to preserve in its strength and beauty the natural endowment of man?

The Paradox of Christianity

It is when we have done full justice to the human and the secular that we are faced with the paradox of Christianity. Christianity both affirms and negates (in order to transcend) what is human. It bids us strive for the human best, and shows us at the same time the nothingness of human excellence in the light of eternity. "Even the youths shall faint and grow weary, and the young men shall utterly fail." The hope of man lies not in his own virtue and goodness but only in God's mercy, forgiveness and grace.

Because life is a whole, and the relation of man to God in every circumstance, act and moment remains unbroken, religious choices are never absent from the educational process. But because of the paradoxical nature of Christianity we need to treat with great caution such a statement as that quoted in the Lambeth document from an educational authority that "religion should be the basis and foundation of the whole curriculum of the school." Without clearer discrimination, the religion might well be not the Christian religion but its opposite; a religion that deifies the human and ignores the contradiction of man's nature and its need of redemption. It is right that the school by providing opportunities of common worship should remind its pupils of man's inescapable relation to God, and from this common worship vital Christian impulses may enter into the life of the school. But these more general religious influences, which awaken the mind to a reality beyond the world apprehended by the senses, are not to be confused with the fundamental Christian decision. We take the heart out of Christianity, if we forget such sayings of Christ as that He came not to send peace but a sword and that narrow is the way that leads to life and few there be that find it.

The main, specific task of the school is the perfecting of the human in accordance with the laws of its own nature. The first essential demand on it is that it does its own job well. But, since the school is a society of persons, in the carrying out of its task there is no escape from the searching, ultimate, religious challenge: Is the human excellence which it is sought to impart, or to achieve, pursued for the glory of God or for the exaltation of man? Is it prompted by self-will or by obedience to the Creator?

J.H.O.

Published by Dr. J. H. Oldham for the Council on the Christian Faith and the Common Life and printed by the Kemp Hall Press, Ltd., in the City of Oxford.